

DEPARTMENT OF DEFENSE  
APPROPRIATIONS ACT, 2019

SPEECH OF

**HON. PETER A. DeFAZIO**

OF OREGON

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, June 26, 2018*

The House in Committee of the Whole House on the state of the Union had under consideration the bill (H.R. 6157) making appropriations for the Department of Defense for the fiscal year ending September 30, 2019, and for other purposes:

Mr. DEFAZIO. Mr. Chair, today, I will vote against H.R. 6157, the Department of Defense Appropriations Act, 2019.

The legislation includes several provisions that I strongly support, including giving servicemen and women a well-deserved raise of 2.6 percent. Those who serve in uniform have made extraordinary sacrifices for our country and have earned and deserve a pay raise. It also includes funding for Ukraine and Eastern Europe security initiatives to counter Russia's heightened military provocations and annexation of Crimea.

Despite these important initiatives, I have strong concerns with H.R. 6157. This legislation authorizes more than \$674 billion, including \$68 billion to the Overseas Contingency Operations (OCO) fund, an account which is not counted in the budget and is not paid for. It adds to the deficit and is used as a slush fund by the Pentagon.

Unlike every other federal agency, the Department of Defense (DOD) has yet to complete a financial audit; taxpayers deserve to know how the biggest bureaucracy in the federal government spends their money. In fact, a shocking report released in December 2016 exposed \$125 billion in waste that the Pentagon tried to hide from the public.

I refuse to support increased bureaucratic waste at the expense of American taxpayers and our men and women in uniform. A more accountable and transparent department would ensure taxpayer dollars are directed towards the needs of our troops and the benefits they deserve, rather than buying unnecessary weapon systems and giving the president a blank check to fund wars Congress hasn't authorized.

I have always advocated for maintaining Congress's constitutionally-confirmed prerogative to declare war under the War Powers Act and limiting the President's authority to engage in armed conflict without the consent of Congress. I strongly oppose this legislation's continued funding for armed conflicts and wars that are not congressionally approved. The Pentagon uses the 2001 Authorization of Use of Military Force (AUMF) to continue to justify the 17 years our troops have been fighting in the Middle East. President Trump has sent troops to Syria, Yemen, and elsewhere without seeking a new AUMF, a violation of the War Powers Act.

Additionally, the bill prohibits the closing of Guantanamo Bay, which costs more than \$100 million each year to house 41 prisoners and has been used as a top recruiting tool by terrorists. The prison at Guantanamo Bay has been a black eye for the United States, has eroded relationships with our allies, undermined U.S. missions abroad, and put U.S. citizens and our troops at risk of retaliation.

Congress can make responsible cuts to our defense budget without jeopardizing the safety of our troops or undermining our national security. Fiscal responsibility and accountability at the Pentagon would allow for funds to be better spent supporting the basic needs of our troops, meeting our obligations to veterans of past wars, and ensuring our true defense needs are prioritized.

## HONORING JULIET FRANKLIN

**HON. ROSA L. DeLAURO**

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

*Thursday, June 28, 2018*

Ms. DELAURO. Mr. Speaker, I rise today to honor Ms. Juliet Franklin on the occasion of her Bat Mitzvah and for her dedication to public service. Recent events in our nation have highlighted the social and political divide that we must all work to bridge. It is with great pride that I include in the RECORD the powerful words of Ms. Franklin, delivered on the day of her Bat Mitzvah.

Mr. Speaker, while this speech not only calls us all to action to defend civil rights in our nation, this young lady's words also serve as a reminder that we must work to improve our society for our children and grandchildren.

## JEWS IN THE CIVIL RIGHTS MOVEMENT

(By Juliet Franklin)

Good morning. Thank you for coming.

My B'nei mitzvah project is about Jews in the civil rights movement. I decided to do this as my project because I am really interested in history. One thing I seem to learn about over and over again in history is how certain groups of people get mistreated, and I think that is really unfair and unjust. In English class, we read *Warriors Don't Cry*, a book about integration in the civil rights movement, and it made me sad and angry how African Americans were treated in our country. I began to wonder what American Jews did to participate in this movement and what beliefs caused them to do so. I decided to look at this for my bat mitzvah.

During the 20th century, many Jews joined the African-American community in their struggle for civil rights. This is probably, in part, because certain Jewish principles are important to the idea of civil rights. The belief that Jews should do *Tikkun Olam*, an idea from a book of rabbinic teachings called the *Mishnah*, says that Jews should do acts of kindness to repair the world. Another important Jewish concept is *Tzedaka*, an idea derived from the Hebrew word "tzedek" or "justice." From this principle, Jews are directed to give *Tzedaka*, meaning justice or charity to those who are in need. Finally, a central foundation in Judaism, from *Leviticus* in the Torah, is to "love your neighbor as yourself." In our congregation, we believe that a neighbor does not have to be determined by the person's actual geography and that we can be loving, accepting, and supportive of all people.

Jews have their own long history of being discriminated against and being denied rights because they were viewed as different. These experiences of discrimination led many Jews to fight for their own civil rights. It also led some Jewish people to help African Americans in their fight for equality because of the belief that everyone deserves to have freedom, justice, and equality.

One notable example of Jews' involvement in trying to promote social change for African Americans was their help in the develop-

ment of the NAACP. At the start of the 20th century, African Americans faced huge discrimination and persecution in the U.S. They were subject to lynching and other forms of mental and physical violence, often with no efforts by the government to stop it. In 1908, things reached a boiling point when two innocent African American men were lynched in Springfield, Illinois by a white mob during what became known as the Springfield riots. In the wake of these riots, the NAACP was formed in 1909, and several Jewish people are considered to be founders. For more than 100 years and still today, the NAACP works to remove barriers in racial discrimination through legal action and other democratic processes.

Jewish people have also worked to improve long-standing problems with educational opportunities for African Americans, particularly in the South. An especially important contributor was an American Jew named Julius Rosenwald, the son of Jewish immigrants who became the President and then Chairman of Sears, Roebuck, and Company, the equivalent of Amazon.Com today.

Despite his success, social justice for African Americans became a large focus for him as he recognized that African Americans and Jewish people shared an unfortunate experience of discrimination. He said "[t]he horrors that are due to race prejudice come home to the Jew more forcefully than to others of the white race, on account of the centuries of persecution which they have suffered and still suffer."

Rosenwald turned his concern into action. Between 1917 and 1948, Rosenwald contributed funding for over 5,000 schools for African-American kids across the deep South. In fact, by 1928, one-third of the South's rural black school children and teachers were served by Rosenwald Schools. Ultimately, he donated over 70 million dollars to causes to help African Americans, and if you think that sounds like a lot of money now, just imagine how much it was back then!

Though Julius Rosenwald's work did a lot of good, African Americans were still treated very unfairly in our country, and money alone was not going to fix it. During the 1950's and 60's, many Jews continued to help blacks in the south by participating in social action. It is estimated that Jews made up about 30% of the white volunteers that took part in the civil rights movement.

One way that some Jews participated was as freedom riders. Freedom riders rode interstate buses in mixed race groups into the segregated south, in hopes to change the segregated buses law. Being a freedom rider was a dangerous job. Many freedom riders were kicked off buses, beaten up by segregationists or police, or even killed. Jews also participated in dangerous voter registration efforts.

Rabbi Allan Levine is an amazing man who was a freedom rider and fought for civil rights. He was arrested for eating at a restaurant with black people in Jacksonville, Mississippi. He also marched from Selma to Montgomery, Alabama to demand voting rights for African Americans, facing violent state troopers on the Edmund Pettus bridge. His son Ori Levine said of his dad, "Every time he went to the south he made sure to wear his yamakah." He wanted people to know that he was a Jew who came to fight for their rights. It was important for him that everyone knew that Jews fight for the rights of weaker people."

Andrew Goodman and Mickey Schwerner were Jewish men from the north who traveled to the south to participate in civil rights actions in 1964. They worked with James Cheney, an African American, to help register African Americans to vote in Mississippi with the Congress for Racial Equality. While they were there, the three of them